/66 cont./

175 Incidentally, the consequences that the Paraguayan war
648 had in dispersing the Terêna through an extensive area stretch-
162 ing from the Miranda River to the Brilhante, the headwaters of
the Vacaria, and the valley of the Dourado, will be dealt with
175 in the chapter that follows. It should be borne in mind only
177 that the conflict, aside from being an important factor in
829 Terêna mobility, was an experience that remained deeply en-
537 graved in the tribal memory, becoming, so to speak, the
181 heroic phase of a people peaceful by nature; it led them to an
awareness of their rights over the territory they occupy, as we
were able to ascertain when we heard the speeches of the
Terêna chief of Cachoeirinha aldea, the principal themes of
which were captivity and the Paraguayan war; on this latter
theme, "Captain" Timóteo said that they, the Terêna, had
fought side by side with the Brazilian forces in defense of their
[796] lands and, therefore, had a right to them. And let it be said
[269] that these speeches were made on solemn occasions, such as
All Souls Day (as witnessed by us) and the ceremonies in the
month of May (heralded by the appearance of the Pleiades),
that is, during the principal /67/ ceremonies of the cult of
the dead; but such themes--including captivity--were not only
found in speeches: all of the old informants we interviewed
[814] referred to them, half in sorrow and half in assertion. All of
which goes to show the importance of those experiences insofar
as they characterize Terêna "historicity," to use an expression
that serves to designate the self-awareness of a people for its
history. (124)

121

124. In this regard see the interesting essay by Claude Lefort, "Société sans Histoire et Historicité /Society without History and Historicity/," in which the former visiting professor at the Faculty of

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for the absorption of the individual into the dominant, ethnically diverse group, as we shall see below.

565 Turning now to Terena Social Structure, it can readily be analyzed as being composed of two distinct and socially superimposed groups, the captive group (Kauti) and the dominant tribal group (Terena). The latter in its turn is divided into two groups: the first that of the chiefs and their relatives, called Naati; the other that of the common men, the "people", called Waheré-Txané. The first of these names comes from the word Unati meaning *good*. The second can be analyzed etymologically to mean *worthless people* (Waheré—worthless, Txané—people), but its connotation gives it the sense of *common people*. As can be seen, there are two types of stratification, the ethnic and the social, which accords well with the theory of Thurnwald (cited by Baldus and Willems, 1939, under the item *Social Stratification*). The result, as diagrammed in Figure I, was the appearance of a threefold assymetrical structure, which is a basic characteristic of the Terena social system.

2. Dual Division: Moieties

616 The Terena (but not the Kauti) are further divided into two groups, never spatial separated, called Sukirikionó and Xumonó. These have the same social standing and are therefore linked in a network of symmetrical relationships. The stratification process which determined the formation of a threefold assymetrical structure above, has no place here. It is possible, however, to make a differential analysis of the roles played by the members of each moiety, particularly during the Oheokoti ceremonies.

616 796 [756] [769] These ceremonies began with a series of shamanistic rites and ended with secular ritual. The principal figure was the Koixomuneti or witchdoctor, known also as "Padre". At the appearance of the constellation called Seven Stars (Pleiades), or better when it had reached its zenith, usually in April, the feasts in honor of the dead were held, and at the same time the harvest was begun. Following the magico—religious rites there was a ceremonial gathering —in of the crops directed by Yanakalu, a member of the Xumonó moiety completely costumed and masked. In company with the people, he goes from house to house indicating with a staff the items needed for the banquet. At the end of the feast the Xumonó begin to torment the Sukirikionó, who feign indifference to it all. After a bit, however, opportunity is given for a reaction. The two moieties group into opposing lines for the "game" called Mootó. They trade punches back and forth, although care is taken to confine the fighting to appropriate age and sex groups.